The Sarvodaya Conference

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HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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MOVEMENT FOR RIGHT ACTION

[Note: One of the subjects which engaged the attention of the Sarvodaya Conference was to seek practical ways of creating a moral atmosphere in the country for checking the evils of controls, profiteering, black-marketing, adulteration, high prices, bribery, corruption, etc., which everyone complains about and for which everyone blames everyone else but himself. It was realized that the first important thing to do was for everyone to awaken his own conscience and make a personal effort to act aright. Shri Gulzarilal Nanda had given serious thought to this matter and had put down his ideas in writing. He placed them before the conference in the following shape. It is a suggestion in the right direction and if men and women with a moral urge take up the matter seriously and work for it, they would help in creating a salubrious change in the moral atmosphere of the country.

— K. G. M.]

A perilous situation is developing in this country of ours. A moral sickness lies at the root of all our troubles. If this malady is not soon cured, India will be engulfed in political darkness and social and economic chaos. This calamity has to be prevented at all costs.

The Government has a duty to do. But it is for the people to create the conditions in which the desirable policies and measures of the administration can fructify and a Government negligent of its obligations in any matter is compelled to take the right course. Such conditions can arise only if more and more individuals and groups begin to practise enlightened action based on right thinking and adopt in their lives standards which they profess and preach, and avoid on their part conduct which they deplore in others.

PLEDGE

Inasmuch as it is my faith that the strength and worth of an individual and a nation depend on how much of the virtues of love, purity, unselfishness and honesty are embodied in their lives in token thereof, I declare:

I

1. I will not sell or buy in the black market;
2. I will not accept or give a bribe;
3. I will not knowingly make for sale an article inferior to the specified quality or give short measure;
4. I will not adulterate an article for sale;
5. I will not bring false accusation against any person or group;
6. I will not repeat an accusation of which the truth has not been ascertained;
7. I will not evade tax payment;
8. I will not be influenced by any consideration of personal or sectional advantage in the advice that I offer or the part that I take in connection with any public body or public activity in an advisory or administrative capacity;
9. I will not travel without a ticket in public conveyances.

II

I hold the following to be anti-social acts which I will keep away from and discourage to the utmost extent:

1. Procuring or providing a job by unfair means;
2. Securing a contract, licence or other advantage by unfair means;
3. Incurring unnecessary or wasteful expenditure;
4. Creating nuisance by negligent disposal of dirt, refuse, etc.

III

To any person who has joined this movement, I shall render all such help as lies in my power to prevent or remove injustice arising on account of his fulfilling the terms of this pledge.

11-3-'49 GULZARILAL NANDA

SOME USEFUL BOOKS BY GANDHIJI

An Autobiography	7-0-0	0-13-0
Key to Health	0-10-0	0-2-0
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THE MORAL EQUIVALENT OF WAR

Generally, war has been used as a means of settling disputes, wreaking vengeance and conquest for the purposes of acquiring land and other natural resources, of gaining power over other men and nations, or for obtaining slaves to enable the conquering nation to lead a life of luxury, or to secure the hoarded wealth of other nations. Of recent years with the increasing mechanization of warfare, it has also provided an excellent insatiable market for the industrial producers. For these reasons the wars have been waged by the scheming few, enlisting the help of the majority by false propaganda, alluring them with short-term benefits and upsetting their future welfare and security.

In spite of all this, philosophers of the type of William James had recognized that there were some good points involved in belligerency. If only we can take out the destructive elements of war and the desire to exploit the weak by the strong, we may be able to make the armed forces from being a parasite on society into a force for the cultural development of the nation. Such philosophers recognized that war afforded room for the development of the various faculties of man and, therefore, it also performed a function in the growth of humanity. Hence, they were seeking ways and means to discover a moral equivalent of war.

The military brought out certain qualities of the higher elements in man, such as, the protective instinct, resourcefulness and creative expression, though the scope for these was within circumscribed regions. It also promoted the spirit of adventure, venturesomeness, courage, co-operative action and the willingness to sacrifice for a cause. They argued that if a proper turn could be given to this destructive organization of the military forces, it would be possible to use the good elements that play a part in war, for the benefit of mankind. Various methods and means had been suggested. In our country at the present moment the Government is bent on introducing military training in our schools and colleges. The ostensible reason given being that military training can be made a nation-building activity to introduce discipline and orderly life amongst the youth as well as develop their physique.

In a practical way, Gandhiji has given us a programme of activity in constructive work, which gives the fullest scope for the development of that which is latent in an individual. Constructive work is one through which the individual grows. It promotes all that the armed forces can give and yet improves on them. Instead of discipline imposed from outside it develops self-discipline and self-control. The spirit of sacrifice and the devotion to a cause along with the will-power to create the necessary environment is also called for. A constructive worker is a pioneer in many cases. He has launched forth to fulfil his destiny into a hostile world with thought currents running against him. This gives him scope to foster courage and adventure. The whole of his constructive programme is based on a group of people working out their scheme in co-operation from day to day. Thus, more than a military campaign, constructive work calls for superior qualities and affords, in a fuller measure, scope for expression, for the individual to grow in his moral stature. The constructive worker is indeed a knight-errant fighting the formidable demons of poverty, ignorance disease and injustice. He is the guardian of the weak and should be the terror of the exploiter. In placing such a programme of active living before the nation, Gandhiji has presented us with a blueprint of non-violent action which affords humanity the moral equivalent for war.

J. C. KUMARAPPA

LEST WE FORGET

XIX

KHADI IN VARIOUS ASPECTS

(a)

[AN APPEAL ADDRESSED TO WOMEN]

There is an art that kills and an art that gives life. The fine fabric that we have imported from the West or the Far East has literally killed millions of our brothers and sisters, and delivered thousands of our dear sisters to a life of shame. True art must be evidence of happiness, contentment and purity of its authors. And if you will have such art revived in our midst, the use of khadi is obligatory on the best of you. . . .

. . . It is (also) imperative for every one of you to spin during your leisure hours. I have suggested to boys and men also that they should spin. But the main burden of spinning must as of old fall on your shoulders . . . . . . You must form spinning clubs, institute spinning competitions and flood the Indian market with handspun yarn . . .

. . . . The economic and moral salvation of India thus rests mainly with you. (*Economics of Khadi*, pp. 41-42)

(b)

The revival of hand-spinning and hand-weaving will make the largest contribution to the economic and moral regeneration of India. (*Ibid*, p. 23)

(c)

I would make every . . . Indian learn spinning or weaving and make him or her do that work for a certain fixed portion of every day. I would start in the schools and colleges. (*Ibid*, p. 16.)

Sevagram without Bapuji

Sevagram without Bapuji! At first a poignant experience. Gradually it became clear that in this place one found the quintessence of his personality. Orderliness, joy, vitality, humour, truth, gentleness, strength, the sense of rightness, all these gifts of God's spirit are visible today, and throughout each hour of the day in this Ashram. An immense access of wellbeing comes to quite ordinary folk who stay and study here, at the Basic School.

Thank God for Bapuji.
Thank God for Ashadevi and Aryanayakam.
Thank God for Basic Education.

Essex, 27-1-'49 MURIEL LESTER

NOTES

The Truth of the Matter

A correspondent has sent me a cutting from *Truth* of December 24, 1948, a London newspaper. After quoting from a Bombay journal a paragraph which denounces Pandit Nehru's Government for extravagance and the Congress for having fallen from its high standard and succumbed to greed for money and power the paper comments:

> "The correspondent attributes this greed and lust for power to the death of Gandhi. It would be too much, perhaps, to expect him to recognize in the present situation the unavoidable result of the withdrawal of Britain's temperate and honest administration. That however is the truth of the matter."

I am taught to believe that truth is always cautious and particularly so when it amounts to praise of oneself or one's own people. I wonder if *Truth* has a different standard. What is the truth of the matter? It would be wrong to generalize. But it would not be wrong to say that some of the causes of the deterioration is the bad legacy left by the past administration. They are top-heavy administration, too much departmentalism and red-tapism, wrong and artificial standards of proper etiquette in social and public functions, linking office and respect with salary and emoluments, and wrong training of public servants, leading to less work, more talk and still more recording, drafting and reporting.

Wardha, 5-2-'49 K. G. M.

Caps and Gowns

Until recently our universities hardly ever conferred honourary doctorates. But with the advent of National Ministries an honourary doctorate from some one or other of the universities seems to be an unavoidable accompaniment of high office. It is customary to make a gift of a silk gown on these occasions. These gowns cost somewhere about Rs. 5,000 each. Such caparison is not in line with our tradition. We do not grudge these honours to our great ones but why can't we follow our own tradition in the ritual? Our custom has always been to present the savant with a mantle or a shawl.

Incidently such a presentation will be twice blest. The recipient will have a thing of beauty which he can use to cover himself, instead of a gown, which can never be an article of everyday use, to encumber the wardrobe. Secondly, it will encourage the art of embroidered shawl-making, an industry which needs to be resuscitated.

It seems to us that even the regular graduates should be relieved of the unnecessary expenditures on such trappings and a more rational sartorial order should be introduced.

Unseen Subsidies

Many industries exist on support that is not generally apparent. Recently an effort has been made in India to develop bicycle manufacturing. In spite of the protection given the industry is in a precarious condition and is seeking the help of the Tariff Board.

In Western countries cycle-making is a kind of subsidiary industry of armament-makers during peace time. Therefore, they can sell them as by-products cheaply in competitive markets.

This system helps the armament industry to be kept going and also makes it possible to dump cycles in foreign markets. Buyers of such cycles, therefore, subsidize armament factories. If we attempt to start cycle-making as a separate industry it will be an uphill task with foreign competitors being armament factories.

J. C. K.

Cloth Self-Sufficiency

With a view to encouraging self-sufficient spinners and increasing the production of self-supporting cloth, the Bombay Government has decided to render help at the rate of eight annas per square yard instead of five pies per *Visi* ($1\frac{1}{3}$ punjam). The maximum help to be given to each individual of a fully self-sufficient family will be for twenty square yards.

Self-sufficient spinners will have to forego their share of mill cloth. Anyone who wishes to avail himself of this help will notify his desire to the undersigned, so that the rationing officer of the ward concerned may be informed that he has foregone his share in the mill cloth. In this way the people will help the Government in increasing the production of cloth.

The rate of eight annas per square yard comes into force from the first February, 1949.

RAOJIBHAI NATHABHAI PATEL
(Organizer, Gram Udyog Samiti,
Gujarat Branch)

(*Translated from the original in Gujarati*)

An Acknowledgment

It has been brought to my attention that in my report of the Gandhi Jayanti Programme I gave no credit to co-operating organizations and individuals. That was not my purpose. I was but trying to share what I thought might be helpful experience with fellow-workers in this important village work. I used the name "Gandhi Gram" but to identify the place whence the service radiated and not as an institution that deserved credit. In fact, not less than three major organizations made substantial contributions to the work. And one of the main contributions this work receives is that of the Kasturba Memorial Trust. Several individuals and groups, including those from the villages we visited, made most helpful gifts. Even now I dare not take the space to mention all by name. But may this be taken by all concerned as a sincere expression of our deepest gratitude — gratitude for the fact that this work among the needy is possible because so many do support our hands as we try to serve selflessly.

10-2-'49 RALPH RICHARD KEITHAHN

HARIJAN

March 20 1949

THE SARVODAYA CONFERENCE

The first Sarvodaya Conference has met and dispersed at Rao (Indore) under the presidentship of Dr. Rajendraprasad. It ended yesterday evening. For practical purposes it was a continuation of the one held last year at Sevagram shortly after Gandhiji's martyrdom.

SARVODAYA SAMAJ

It will be remembered that the concept of the Sarvodaya Samaj took its birth at that conference. It had also initiated the foundation of the Sarva Seva Sangh. That conference also popularized the idea of an annual *mela* (fair) on the anniversary day of Gandhiji's death. A part of the work of the present conference was to take a review of these movements and examine what definite shapes should be given to the various ideas then conceived.

CLARIFICATION

It appeared that there was want of clear understanding about the place and scope of what was held as two "organizations"— the Sarvodaya Samaj and the Sarva Seva Sangh. Both declared allegiance to the same aims, objects and ideals and also to the items of work. The Sarva Seva Sangh was brought into existence to bring about a federation of the various institutions which were in existence and were working out the items of the constructive programme severally. The Sarvodaya Samaj had no responsibility to organize any such activity. The only item entrusted to it was the holding of the annual *mela* and the maintenance of a register of the *sevaks* of the Sarvodaya Samaj. The word *sevak* was perhaps naturally understood in the sense of a regular full-time worker. The registration of all such people and the organization of the annual conference could be easily taken over by the Sarva Seva Sangh making the other body functionless.

It was therefore necessary to explain again that the Sarvodaya Samaj was not an organization at all as that term is generally understood. Dr. Stanley Jones in his *Mahatma Gandhi — an Interpretation* has explained the idea to the West by translating it as the "Sarvodaya Movement". Perhaps that phrase explains the idea better in English. Like the words *Rama Rajya* or "the Kingdom of God upon Earth" this phrase places before the public not a fully worked out scheme and yet a sufficiently suggestive hope and dream of what the goal of humanity and the way of life should be. That the word *Sarvodaya* was at once enthusiastically accepted by all the sections both in India and abroad shows that it became somehow telling to the thinking people and was regarded by all as something after Gandhiji's ideas and their own inner urge. The maintenance of a register of *sevaks*, that is, persons who were moved by the idea and wanted to take some part in bringing it about, would enable them to get into mutual contact and fellowship.

CHANGES IN THE MEMORANDUM

On a review of the last year's resolution giving the Memorandum of the Sarvodaya Samaj, and the developments during the year, it was thought necessary to make a few changes in its wording. Most of the changes were verbal. The word *sangathan* (organization) had loosely appeared in the preamble and the first clause. It was regarded superfluous. So that word was dropped. An important clause was added after the object clause to emphasize the central idea of the way of *sarvodaya* life. It is its basic creed — namely insistence on the purity of means in the same way as of ends. This change and a few other minor amendments were all agreed to unanimously.

MELAS

According to the last year's resolution, an all-India annual fair should have taken place somewhere in India on the thirtieth January last. The Sarvodaya Samaj Committee had decided Sabarmati to be the venue of the *mela*. Along with the *mela* the Committee also wanted to convene the annual conference of the *sevaks* at Sabarmati. But owing to famine conditions in Gujarat that place had to be abandoned. It was therefore decided that the first *mela* might take place at Rajghat, Delhi, and the conference might be convened at a later period. Experience showed that the Sarvodaya Day could not be confined to one place only. As a matter of fact it was observed all over India and the idea of the *mela* also took a concrete shape at almost every place at which Gandhiji's ashes were immersed last year on February twelfth. Thus it had taken a wider form than the one originally conceived. It was thought that the same should be accepted in place of the original one. So it was decided that the Sarvodaya Day should be observed on the thirtieth January in every house and every village and the *melas* should be held on the twelfth February at every place where ashes were immersed.

CONFERENCE

There remains the Conference. This was held here (Rao). Though the plan was well-executed, it was realized that the timing of the Conference was not happy. This is the busiest period for all our legislators and members of Government. No one might leave his place conveniently when the budgets are discussed. Their absence was marked. They could not be blamed.

After a long discussion it was ultimately decided that the National Week (6th April to 13th April) might be most appropriately utilized hereafter for the holding of all Constructive Workers' Conferences and with it might be joined also the Sarvodaya Conference. The idea was this. It was found necessary to hold every year a number of all-India conferences for various objects. For instance, the Charkha Sangh, the Gram Udyog Sangh, the

Talimi Sangh, the Harijan Sevak Sangh, the Goseva Sangh, the Kasturba Trust etc. have to meet once at least a year for their business and technical discussions. The Gandhi Smarak Nidhi might also have to do so hereafter. There are several persons who are common in many of them. Under the present arrangements, attending conferences one after another had become almost an all-year continuous programme for them. It meant too much time, expense and suspension of day-to-day work. If all these conferences could be arranged at one place during eight or ten or more days, it would mean considerable relief and be more business-like. It would also be the right opportunity for the Sarvodaya Samaj to come for mutual contacts, study and exchange of thoughts. An exhibition could also be arranged.

The Charkha Week and the Sarvodaya Fortnight had already a full decentralized programme for the nation. It required the presence of all active workers near their homes. Moreover they were rainy and cold seasons respectively and therefore, not very suitable for holding large gatherings, (though it has been often so done).

The National Week had a special meaning before August 1947. It was a week of protest against British *raj*. That purpose is over now. But it is a well-marked out week with a historical background. It could be utilized to its fullest capacity in a better way, if it became Sarvodaya Sevaks' Week. The season is — though sufficiently hot in some places — not yet oppressively so. People could go with less clothings and luggage and there was less chance of rains interfering with the arrangements. Our leaders would be able to attend these conferences with less difficulty. The venue would most probably be a place where some good work had been done on many of the constructive work items. On these considerations it was decided that hereafter the National Week should be made the days for the Sarvodaya Conference.

(*To be continued*)

Rao, 12-3-'49 K. G. MASHRUWALA

QUESTION BOX

GANDHI PERIODICALS

Q. There have appeared recently several magazines in various languages bearing names such as *Bapu, Pyara Bapu, Gandhiji, Gandhi Sandesh* etc. Is it right to use Gandhiji's name in this way?

A. I do not know whether it is not right. But I do think it is not desirable to do so, except where the publication is intended to reproduce Gandhiji's own writings, etc., or tributes to Gandhiji by other writers. But if the purpose is to propound Gandhiji's doctrine through various interpreters there is a likelihood of Gandhiji being misrepresented. No one can claim that he understood Gandhiji cent per cent and every interpretation is likely to be a mixture of Gandhiji's views and the writer's own. I myself do not possess the confidence that I would never make a mistake in interpreting Gandhiji if I were asked to do so.

Wardha, 23-2-'49 K. G. MASHRUWALA

VIEWS ON THE NATIONAL LANGUAGE*

I

WHY HINDI OR HINDUSTANI?

At the very outset, let me make it clear to you that I do not hold any dogma regarding the national language. The question of the national language is the affair of the masses and the language takes its form by continuous usage. Therefore the future alone will decide as to what shape our national language will take. I wish that the protagonists of Hindi and Hindustani respectively should agree among themselves, so that a unanimous decision can be placed before the nation. Controversial and heated discussions over this subject are regrettable. Let us consider why we at all need a single national language. We need it, obviously because we want to establish unity in this vastly populated country. Then why should there be so much conflict over the national language which helps the cause of unity? That people differ in their views over this matter is not a thing to be surprised. But what is regrettable is the bitterness arising out of such differences.

Let us see what our national language — call it Hindi or Hindustani — claims to be. Why do we regard Hindi as our national language? Is it because Hindi is richer than other languages? We neither claim so in favour of Hindi nor can there be any such claim. The Bengalis claim — and perhaps their claim is true — that Bengali is as rich or even richer than Hindi. Tamil literature is two thousand years old. I have a list of roots in the Kannada language which number about two thousand. Besides this large number, the Kannada language has the capacity to assimilate all the roots in the Sanskrit language, so that they can be used without any difficulty both in prose and poetry. We can say in Kannada मैं ध्यानता हूँ (I contemplate) but we cannot do so in Hindi or Marathi. In both of these we have to say मैं ध्यान करता हूँ (I do contemplation). Similarly, we can say स्नेहना (to love), द्वेषना (to hate) in Kannada, but in the other two we would have to say स्नेह करना, द्वेष करना (to make love or hate). Sanskrit sentences can be straightaway translated into Kannada without changing their construction. The same can be said of Telugu. A language which possesses thousands of roots of its own and in addition has the capacity to assimilate all the Sanskrit roots can certainly claim that it is rich.

Next, can it be claimed on its part that it is easier to learn than other languages? I say that it cannot claim so although it is easier to learn than Marathi. From the point of view of grammar, Bengali is far easier than Hindi. In Bengali roots remain unchanged with the change in gender. If one requires seven days to learn the grammar of Hindi, he will require one day to learn the grammar

* Speech delivered by Shri Vinoba Bhave on the occasion of the Rashtrabhasha Pracharak Sammelan held at Wardha on 26th February, 1949.

of Bengali. In the South Indian languages, the working of verbs in Malayalam is very simple. Roots in Malayalam remain unchanged by change in gender and in person too, whether they are used in the past tense, present tense or future tense. The working of genders is not at all complicated in any of the languages of South India. In case of the animal world the gender of males is masculine, that of females is feminine, all other nouns, have the neuter gender. In Hindi, however, the gender of the word पत्थर (stone) is masculine, while the gender of the word दिवाल (wall) which is made of stone is feminine. All this sounds strange to the people in South India, and they therefore regard Hindi as a difficult language.

Then what is our claim on behalf of Hindi? It is this that it is the mother-tongue of fifteen crores of people. Besides this, eight to ten crores of people whose mother-tongue is not Hindi, can understand it easily. The remaining seven or eight crore people, although they find Hindi difficult, can learn it with some effort. Thus the humble claim of Hindi can be that it can become the national language of India with less difficulty than any other. While we make this humble claim for Hindi, it is not good that we go on fighting over its name and form. Why should there be such acute differences over its name and form? There is not much difference between Hindi and Hindustani. I shall not therefore enter into the controversy of the name. I have certainly my own views about the form of the national language, which I shall presently put before you. But even in this respect, I do not insist upon them. This, however, does not mean that the views of the opposition are acceptable to me. But I do not insist upon my views because of the fact that it is neither you nor I who will decide the form of Hindi. It is the continuous usage which is the deciding factor.

FORM OF THE LANGUAGE

My opinion about the form of Hindi is that it should neither despise Sanskrit, Arabic or Persian words, nor should it be flooded with them. Those words which have been and can easily be assimilated in it thus becoming part and parcel of it, should be accepted. Our national language should be one like an ocean and not like a river which has limits. Provincial languages are like rivers whose currents follow different courses. Our national language should be like an ocean which is wide enough to accommodate the different currents in its trail. It shall contain several words coming from different provincial languages and different grammatical constructions; and rules about gender shall be made easily understandable. Many a word will have to be permitted to be regarded of either gender. When I talk of making the form of Hindi as wide as an ocean, some people fear that this would affect the purity of the language. Now if Hindi wants to retain the purity of a river, it can very well do so by remaining a provincial language. We however want to make it the national language. Then why should there be any fear? How can an ocean entertain fears about the rivers? It would only befit a stream to be afraid of a river. But even this fear is good for nothing. Because it has to merge itself in the current of the river. Therefore we should gladly accept in Hindi any number of words coming from other languages, of course, with discretion as to whether the particular words are really assimilable or not. While exercising such discretion, we should accept in Hindi simple words from Sanskrit, Arabic, Persian as also the various provincial languages. I use the word शिस्त (*shista*) in my Hindi lectures at Delhi. I could not find a better word than this in Hindi. शिस्त is regarded a Marathi word. I do not know where this word originally came from. But my Hindi audience understands it. If we claim to make Hindi as our national language, let us not become puritans. Even after admitting several words from other languages, it is certain that a majority of words will be from Sanskrit. I have a great respect for the Sanskrit language; and when Dr. Katju urges for making Sanskrit the national language, my mind inclines toward his views as much as seven annas in a rupee. It does not incline to the extent of nine annas in a rupee, because I know that the proposition is practically impossible. It is certain that our terminology will be mainly based on Sanskrit. This does not however imply that if suitable simple words are available from Persian or any other language, they are not to be accepted. The illustration of Sant Tulsidasji is worth following in this matter. He has used thousands of Sanskrit words in his *Ramayan* but he has skilfully chosen and formulated simple words. In the same way we should also choose simple words from Sanskrit, Arabic, Persian and other provincial languages. Tilak Maharaj had to coin many new words when he wrote in the *Kesari*. He coined the word नोकरशाही (*nokarshahi*) for the word bureaucracy. This word is neither Sanskrit nor Marathi. In a way it can be called an Urdu word. Tilak Maharaj fell upon it by a happy chance, but afterwards the word became colloquial throughout the country. Similarly in his famous slogan — which has contributed a great deal in the attainment of Swaraj — namely, स्वराज्य हा माझा जन्मसिद्ध हक्क आहे, (Swaraj is my birthright), he has placed an Arabic word हक्क (right) which is often used in the Koran, side by side with the Sanskrit word — जन्मसिद्ध (birth-made). Tilak Maharaj was a great scholar of Sanskrit, proud of his country and a master of language. But he never felt that the language was being abused by this juxtaposition of two words of different strains. The great slogan spread throughout the country. The conclusion is that Hindi as a national language will become rich if it assimilates in itself the simple and easy words chosen with discretion from other languages.

(*To be continued*)

BAPU — MY MOTHER
By
Manubehn Gandhi
Price *Re.* 0-12-0 Postage etc. 0-2-0
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GANDHI CHITRALAYA

Shri Kanu Gandhi has issued the following statement:

"I had the rare good fortune of staying and moving with Gandhiji for the last 14 years. During the period I had the opportunity of seeing him engaged in various acts and in unique associations and positions. I began to take his photographs from about 1937 with the desire that I could thereby vividly show Gandhiji to the people in some of the most telling and expressive acts and emotions. It was difficult to catch him in the camera too frequently, but I tried to do so wherever possible.

"I was not a photographer nor had I time to learn photography. My main object in staying with Bapuji was to serve him personally. Consequently I had his consent to take his photos only on the condition that I did not in any way neglect my duties and also did not disturb him or detract his attention from his work. Owing to these limitations, I was often obliged to miss some good occasions of catching him in the camera. After the commencement of his Noakhali mission in 1946, I was deputed to work in one of the villages of East Bengal. This separated me from him till his death with the result that I could not take any photo of his during the greatest and the last mission of his life in the cause of Hindu-Muslim amity in Calcutta, Bihar and Delhi.

"Along with photos, I also have some movie films of 16 m. m. depicting Bapu. I used to receive demands for copies of these pictures from various quarters. Since his death the demand has increased and has come from various provincial governments, municipalities, schools and the public. I fully appreciate their devotion to Bapu and their expectations of me on account of my collections.

"In order to satisfy these demands and hopes, I have started a studio called Gandhi Chitralaya from August 1948. Its aims and objects are:

(1) To publish enlargements of some of the best photographs of Gandhiji in my collections.

(2) To sell copies of his photographs which are both good and cheap to suit the people of limited means.

(3) To exhibit the movie films in my collection and, if possible, to sell their copies.

(4) To supply blocks or copies of my photographs for books, etc. at reasonable prices.

(5) To secure and exhibit photos and films of Gandhiji possessed by others. (e. g. Shri Chhotelal Tejpal of Rajkot has kindly made a present of the film taken by him in 1925, when Gandhiji paid a visit to Rajkot).

"It will be appropriate here to declare that I never had nor have any intention to earn my livelihood out of these photographs, films, etc. of Gandhiji, whether taken by myself or obtained by me from others. Whatever earnings I made from Gandhiji's photographs, I handed over to him during his lifetime or remitted them to a public fund with his consent or according to his directions.

"Encouraged by and under the supervision of Bapuji, I had the occasion of conducting some training camps. I had an idea of developing that activity on a large-scale and had given to Gandhiji a draft scheme about it, and had obtained his consent to use the earnings of his photographs for that activity. I propose to do the same hereafter in the first instance. Any balance remaining thereafter may be spent for other items also of the constructive programme. I am considering the appointment of a board of advisers who would, now that Gandhiji is no longer available, guide me in this work and also help me in the management of this activity, so that I could remain free to render service to the people as heretofore. This board will manage the Chitralaya, keep accounts and decide all questions concerning it and also as to how its income would be expended.

"I have issued this statement immediately, as the appointment of the Board will take some time."

Shri Kanu Gandhi was being advised by the late Shri Jamnadas Gandhi in this work. He used to consult me also ever since the idea of creating a trust engaged his mind. He has thrown upon me the responsibility of getting this done. The above has been published so that the public might get an idea of his intentions and objects.

Rao, 12-3-'49 K. G. MASHRUWALA

(*Translated from the original in Gujarati*)

THE INIQUITY OF VIVISECTION

V

ALTERNATIVES TO VIVISECTION

We have seen that clinical observation, now largely outmoded, is held by some even among Allopathic physicians to be of infinitely greater value than vivisection, even from the point of view of results alone.

Sanitation and proper nutrition are better protectors against disease than anything preventive medicine can offer.

Naturopathy, Homoeopathy, Ayurveda, Osteopathy, Chiropractic and related systems all offer alternatives to vivisection and have to their credit many cases of successful treatment. While the vivisectors were fruitlessly working on infantile paralysis in their laboratories, Nurse Kenny was perfecting and applying her technique for its cure, against the resistance of orthodox medicine. It was the same medical orthodoxy which not many years ago was opposing also Sir Herbert Barker's manipulative surgery, since triumphantly vindicated.

If we must tolerate biological research for a time, the technique of growing cultures on fertilized eggs is infinitely preferable to vivisection. Its possibilities should be thoroughly explored before the biologists declare animal experimentation necessary for their research.

But the recognition is growing of the fact taught by the great sixteenth-century physician, Paracelsus, that the whole nature of man must be taken into account, and not only his physical body. It is the patient that has to be treated, not only the disease. He wrote:

> Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door.

Psychomatic medicine, tracing physical ailments to their roots in thought and emotion, is on the right track.

The Moral Issue

From the moral point of view the case against vivisection is overwhelming. Convinced that this is a universe of law, we believe with Cicero that "No cruelty is useful". Society at its peril exempts the unconscious sorcerers of the vivisection laboratories from the moral laws upon which it itself depends. Robert G. Ingersoll wrote in December, 1876:

> Brain without heart is far more dangerous than heart without brain......It may be that the human race might be physically improved if all the sickly and deformed babies were killed and if all the paupers, liars, drunkards, thieves, villains and vivisectionists were murdered. All this might, in a few ages, result in the production of a generation of physically perfect men and women, but what would such beings be worth — men and women healthy and heartless, muscular and cruel — that is to say, intelligent wild beasts?

As long as experiments involving the most revolting cruelty are mentioned casually in "success" stories, as long as vivisectors are heaped with honours proportionate to the results they claim, so long may we expect human morals and human relations to be on the down grade. The public is morally responsible for condoning vivisection, and to share in the responsibility is to share also in the reaction, certain to visit all offences against the unity of Life. The public should inform itself as to what it is condoning, by reading such publications as *The Animals' Defender*, organ of the National Anti-Vivisection Society (92, Victoria Street, London, S. W. 1) and The *Abolitionist*, that of the British Union for the Abolition of Vivisection (47, Whitehall, London, S. W. 1).

There is a hue and cry for a short time when a particularly heinous experiment comes to public knowledge, as when some American experimenters some twenty years ago dropped dogs from a high cliff to produce the effect of shock. It was no worse than the secret tortures in the laboratories, but it aroused considerable public resentment at the time. Today there is a strong movement of protest against vivisection in the United States, and restrictive legislation has been introduced in several States, though not yet passed. Vivisection should be made everywhere a criminal offence.

It has been claimed that man alone has a soul and that, therefore, animal vivisection in the supposed interest of man is justified. Madame Blavatsky wrote in 1886:

> . . . verily when the world feels convinced — and it cannot avoid coming one day to such a conviction — that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to these barbarous and shameful practices.

Compassion . . . is the Law of Laws — eternal Harmony . . . the light of everlasting right, and fitness of all things, the Law of Love eternal.

—*The Voice of the Silence*

ANTI-URDU SPIRIT

Has the Ministry of Railways taken a decision that the Urdu script shuld be removed from all notice-boards and signs on its system?

On the 6th March I happened to entrain from Akola (Berar). As I crossed the platform, I saw that the name of the station in Urdu script had been recently whitewashed from the sign-board, the corner becoming blank. I cast my eyes on the sign-board on the opposite platform. There I noticed that the Urdu script had been removed and Nagari had taken its place. But the Nagari name was already there at the other end. Why should the name in Nagari have appeared twice on the same board? I could see from the style of the letters that while the letter अ (A) was written in the Bombay style at the one end, it was written in the U. P. style at the other. Is the doubling of the Nagari meant to suggest that one of the languages is Marathi and the other Hindi?

The matter is a trifling one by itself, but it raises serious issues. Why should an alteration in the existing practice have been ordered in a department of the Central Government, when that Government has not come to any decision regarding scripts? Probably the Railway Minister does not know anything about the change. But it shows the reactionary spirit which is working behind the order, whoever made it.

Whatever might be decided hereafter, the officer responsible for the removal of the Urdu letters had no business to anticipate the decision. He should not also have given the double forms of अ and some other letters of Nagari a linguistic suggestion. I hope the Railway Minister will order restoration of the Urdu signs wherever they have been removed on the railway lines.

Rao, 9-3-'49 K. G. MASHRUWALA

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